

## SOCIAL ORGANIZATION SYSTEM OF THE KURMI COMMUNITY

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**Abstract:-**While discussing the social organization system of Kurmi people in Manbhum Purulia, we will try to briefly highlight the various aspects of Kurmi people here. We have first discussed a couple of things about the meaning of the word kurmi, settlement to kurmi people, title of kurmi. After that the issues of governance, gusti, culture, religion, language, etc. Of Kurmi community have been discussed. It is hoped that this discussion will also benefit the reader community and give a general overview of the social system of the Kurmi community.

**Key words :** Kurmi-Mahato community, Janagosthi, Kurmali, Social Organization

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### INTRODUCTION

India is the bearer and carrier of multi-lingual, multi-religious and multi-cultural diversity. As a result of the combined efforts of the countless hills, rivers and canals of this vast country, unity among the diversity of the vast country of India has been formed through mutual giving. The Kurmi race is one of the various races in India. In our country, most of the indigenous peoples have their own language and culture. Similarly, the Kurmi nation also has its own language and culture. And especially the indigenous groups have their own social system, by which they are governed. The Kurmis are no exception. They are also governed by their own social system. The discussion here will focus on the social organization of the Kurmi people in Manbhum-Purulia and what is still going on. I hope that in the discussion of this study I will try to give an overall picture of the social organization system of the Kurmi people. I sincerely apologize to everyone for any wrongdoing.

### RESEARCH OBJECTIVES

The main research objectives are to see the origin. Social organization system of the Kurmi community. I fixed some objectives of my study on their profile. From my field and from personal observations. These are as follows.

- To understand the Social organisation system of the Kurmi community.
- To understand their religion, culture, clans, language etc.

### METHOD OF DATA COLLECTION

Both primary and secondary data have been used to explore the true nature of Mahatos Social organisation. A number of reports published by the Mahatos organization, research articles and books on Mahato community have been used to understand the social organisation was in past. To understand communities' present day situation.

### THE MEANING OF THE WORD KURMI

Manbhum -In discussing the social organization of the Kurmi people in Purulia, I first discussed the meaning of the

word Kurmi. The words kurmi, kurmi kutumbin, kunbi, kutum, kurumanik have been interpreted differently by different scholars. In his book 'Caste and Tribe in India', GS Ghurey says, "Kurmi, Kambi and Kunbi may signify the occupation of the group, viz, that of cultivation." though it is not improvable that the name may be of tribal origin. "

Kshatriya activists say that 'Kurma' has become Kurmi under the sneeze suffix and Kurmis are descendants of Kurma sage. Some people have said that this nation has been named 'Kurmi' because of the meaning of 'Ku' which means 'Rami' which means 'to cultivate' or to cultivate. Some say that the word kurmi means plow and the agrarian nation has been named Kurmi. Padmalochan Mahato says that they had their original habitat in the river valley 'Kuram' which is why they are called Kurmi or Kurmi. In this way, some people have expressed their opinion in favor of the origin of the word Kurmi or Kurmi from Kurmagarh, Kurmachal.

The totemists say that the Kurmi-Mahatos refer to Kuram, Kurma or the tortoise as a deity. The 'tortoise' or tortoise whose genus they do not eat turtles and do not eat turtles in their fields or land as soon as they are twigs. Leave in the pond with oil and vermilion. This kurma, turtle, has been named 'Kurmi' or 'Kurmi' from Kurum. Mr. Khudiram Mahato says that the word 'Kurmi' comes from the ancient Dravidian word 'Kutumbin' or 'Kutum'. This nation is known locally as Kurmi, Kurmi, Kutumbin, Kunbi, Kurumbi, Kurum, Kurumanik, etc. <sup>"(1)</sup>

## SETTLEMENT

Then we can say that Purulia is a rocky valley of Chhotanagpur Plateau. The main habitat of the Pre -Arya human race in this region was near the source of the local currents and in the foothills. Historically, the cultural sphere consisting of Panchpargania Peaks, Barabhum, Khaspol, Patkum, Singbhum, Satbhui, which is radiant in its glory, is basically a part of the environment and civilization of 'Hor mitan' culture." Kurmi-Mahatos are the majority population in Manbhum or Purulia district. Also former Manbhum, Singbhum, Ranchi, Hazaribagh, Giridih, Dhanbad, Palamau, Bokaro, Santal Pargana, in a word Chhotanagpur-Santal Pargana, West Bengal Kurmis also live in large numbers in Nadia, Murshidabad, Malda, Sundarbans, Badaban, Darjeeling, Siliguri tea garden area, Orissa Mayurbhanj, Keojhar, Sundargarh, Sambalpur, Cuttack, Bangladesh, Mauritius etc.

Although Kurmis spread to different parts of Greater India mainly for livelihood and other reasons, they have been known since ancient times as Manbhum, Singbhum, Shikharbhum, Senbhum, Gopbhum, Surbhum, Mallabhum, Patkum, Barabhum, Dhalbhum, Bhanjbhum, Khichingbhum, Khaspol, Etc. living in the area. <sup>"(2)</sup>

The Kudmi-Mahatos (Kurmi / Kudmi) of Jharkhand are an agrarian ethnic group. Singh and Mahato (1983) observed that the Mahatos' homeland consists of part of Chotonagpur, and the adjoining regions of West Bengal and Orissa. Its heart lies in the erstwhile Manbhum district. A well defined territory bounded by the four rivers, Damodar, Kangsabati, Subarnarekha and Vaitarani, it has been a part of lower Jharkhand, Where the Mahatos have co-existed with the tribal communities. <sup>(3)</sup>

Khirod Chandra Mahato, in his article 'Sagar' in Manbhum Culture and Kurmi Samaj, said, Bhumij, Mahali, Kora, Kamar, Kumhar, Tanti, etc., but Kurmis have the highest population density. <sup>"(4)</sup>

## SURNAME

Sunil Mahato in his essay Kurmi-Mahato Samaj of Purulia district in his book Ahlyabhum Purulia mentions - "This nation with the title of Mahato belongs to the main larger Kurmi community. That is why when we discuss Mahato Samaj we

refer to it as Kurmi-Mahato Samaj. But not all of them are village foremen or mahatos. Kurmi and Kurmi are mentioned in both the communities but now anthropologists-sociologists are in favor of identifying the Kurmi mahatos of this area as Kurmi instead of Kurmi <sup>"(5)</sup>. In his book Kurmi Kurmali, Sunil Mahato mentions in his Kurmira Ki Adivasi essay that "most of the modern Kurmis use the title 'mahato' of the village headmen. Majhi, Digar, Laha, Raut, Sarkar, Singh, Patnaik, Pramanik, Burma, Verma, Prasad, Kumar, Sinha, Mehta, Reddy, Patel, Chowdhury etc. <sup>"(6)</sup>.

Bankim Chandra Mahato mentions in his Folklore of Jharkhand - The social system of the Kurmis still retains the communist character of the primitive tribal system for the most part. The Kurmis, who believe in the communist way of life, do not use the same title 'Mahato'.

Binoy Mahato mentions in his Lokayat Jharkhand that "the leader of the Santals was called Majhi, the leader of the Bhumijis was called Sardar and the leader of the Kurmis was also called 'Mahato'" <sup>"(7)</sup>.

## GOVERNANCE STRUCTURE

"Dhanr Kurmi Ekasi, Pani Jankhe Basti" - The Kurmi people are 81 groups, a vast federation or confederacy of clans or bushes. Their society is formed in a fully socialist and democratic way 'Samanam ejate samj' is immersed in the idea of "society". Their social discipline is a beautiful social system of government to protect the customary law. Social administration system is still prevalent today. Kurmali Lokkati: According to 'Dhanr Kurmi Ekashi', there are basically 81 groups of Kurmis. However, this number is about one hundred with some branches. It is worth mentioning that the word 'Dhanra' means' belly 'and they are also known as 'Dhanra' as they are engaged in the work of filling the udha with themselves as well as other professionals. <sup>"(8)</sup> Bankim Chandra Mahato mentions in his book Jharkhand Lok Sahitya- "The society of Jharkhandi people (people of different groups of adivasis), the perfect ideal cohesive society can be found anywhere else ...? The ancient communist social system can finally be realized here in these regions Dependence can still be seen in the tribal society of Jharkhand. <sup>"(9)</sup> Sunil Mahato in his essay Purulia jela kurmi Mahato Samaj in the second volume of the book Ahlyabhumi mentions in detail how the social structure was by which the Kurmi society was governed. The descriptions of those who are governed by society are also beautifully given. There is also a description of how a person holding a position helps society. "Like every primitive tribe, the Kurmi Mahatos had a republican structure of government. The social structure of land was family. The family was the head of the family. Bhakhhol with 'Some family and 'Bhai -Bhaiad Gosthi'with some Bhakhols. 'Gram sama' some gosthis or clans. Mahato' or Moral was all of the above in village society. 'Parganait' is the head of the Pargana-wide organization of 'Mahats'. 'Baisi' with some parganas. The ruler of desh was called 'Deshmandal or Desh Maral 'and the ruler of Muluk was called' Mulukdar '.

- Mulukdar
- Deshmaral
- Baisidar
- Parganait
- Mahato (village)
- Laya, Gorait, Bakholkarta, Chowkidar, Mathchowki, Vrttjibi

The countrywide organization of the countries was called Mulki organization. From there, various social laws

were made and like other indigenous groups, the head of the group judged the social defects according to the social rules. After the trial of cow slaughter or any other crime, if the guilty person arranges for the family meal according to the social norms, then 'Patalai' would first eat the food and acquit him."<sup>(10)</sup> The social or racial system of government of the Kurmids was based on republican structure. The formation of parganas with some panchayats and elected representatives in the parganas would be the governing power of the parganait, with some parganas the country and the elected representatives would be the governing power. Etc."<sup>(11)</sup>

## GROUPS

In his book *Ahalyabhumi Purulia*, Sunil Mahato mentions in his *Purulia Jelar Kurmi Mahato Samaj* - "All Indian Aryan-Non-Aryan ethnic groups have different groups or clans. Indigenous peoples are also divided into different groups. Non-indigenous or Aryan tribes are usually named after a sage or individual, such as Bharadwaj, Kashyapa, Vasishta, etc. But indigenous groups are known as plants, leaves, flowers, plants, objects, animals, etc. A group known as a totem worships that totem as a deity traditionally. Kurmi Mahatras are also divided into different groups and their groups are also totemic."<sup>(12)</sup> Tarundev Bhattacharya mentions in his Volume III of the *Paschimbanga darshan* - "There are various totems prevalent among the Kurmis of Chhotanagpur and Orissa. Example Shikari, Makarsa, chil, dumur, bunohans, Kachchhap, pan, JAL, Mahis etc."<sup>(13)</sup> In the first volume of *Dhansins Magazine*, Kiriti Mahato, in her *Kurmi Jati* and its history essay, beautifully portrays the Kurmi tribes. Here is a comparison of some of the groups that have similarities with other people. "Prominent Kudmali linguist and linguist and scholar Laxmikant Mutruar refers to the Kudmi nation as a "Confederacy of the Tribes" of hundreds of divided tribes, the original totem of which is the tortoise and those collectively known as Kurmi. Surprisingly, the clans of Munda, Santal, Ho, Bhumij, Kheria and other Tribe peoples matched with these hundreds of clans or tribes. E.g.-

KurmiSantal Orao. Munda. Bhumij. Totem

- Hemaria hembram hembram. hembram panpata
- Hansda, Hansdagiya Hansda. Hunsda. Hansda. Wild goose
- Murmu. Murmu. Nilgai
- Tiduar Tudua. Birds
- Chiluar Chilbindha. Chill
- Kadua. Kara Kara
- Sankhuar Sankhuar Sankha
- Baghbanuar. Bagha Bagh
- Nagtuar. Nagtuar. Snake "<sup>(14)</sup>

The Sarhul Quarterly also states that "their totem beliefs depend on any creature, animal, bird, tree, leaf, fruit, flower, etc."<sup>(15)</sup>

"Indigenous totems are characterized by all kinds of animals, plants, rocks, fruits, and herbs. The same is true of the Kurmis. Like the other tribal groups, the Kurmis have their own traditional social characteristics and mother tongue Kurmali."<sup>(16)</sup>

## CULTURE

The Kurmis are a highly culturally conscious and cultured nation. Their agricultural year begins with the narrative journey and one phase of farming continues throughout the year. Halpunha then Beachpunha in the narrative journey. Raheen is celebrated on the thirteenth day of the senior month. Massive sowing of paddy started from that day. As the Kurmis are a purely agrarian community, all the folklore and folk culture programs revolve around their agriculture. They are as much fun as Santal, Munda and other indigenous peoples. He is good at dancing and singing. It can be seen that even after working hard all day, men and women are dancing and singing in the joyous festival all night long. Their role in the field of Manbhum and Jharkhand culture is unique. Everyone acknowledges that Kurmira is ahead of all others in terms of participation, contribution and patronage.

There is a common saying among the Kurmi people that 'there must be thirteen festivals in twelve months, that is, there must be one festival every month, so that saying has come into vogue. The first day of the year is 1st Magh and the first month is Magh month and the first day of the year is Akhain Jatra. What is the meaning of this journey? Here it means the journey for agriculture, the beginning of the year of agriculture, the only source of wealth, value, honour and livelihood for those who are engaged in agriculture. "<sup>(17)</sup>

In Lokbhum Manbhum, Kiriti Mahato mentions in her essay Kurmi Jati and its history - Chho, Jhumur, Nachni, Natua, danr, Karam, Jant, Kabi, Rumuj, Vadu, Tusu, Udhoa, Bandna, Dhob, Ghera, Machhani, Bulbuli etc. Dance, song, folk drama are their outstanding cultural assets. The thirteenth festival is celebrated in twelve months throughout the year centering on agriculture and production. Sitting on the porch of the jant akhra. They believe that playing jant songs and snakes can bring rain or flood. Ashar Shravan. Vadhu Parab is also held. Karam and Vadu are exclusively girls' festivals. Girls are the ones who take part in dance and song. Umbrella, win, Gamha is one of their various cultural festivals. When the paddy starts to ripen, in the new moon of Kartik, Go Bandana or Bandana Saharai starts in the villages. During the four-day festival, the mainstay of agriculture is worshiped, served, cared for, washed, and Sirigai Siri bulls are married. Ahira songs and Madal Dhol Dhamsa are played throughout the night. It is held on cow pole, kara pole, the last month of the year, that is, after reading Poush, Tusu leaves are placed in every house. With the threshing of paddy, the sky was filled with Tusu songs sung by the girls. Closing and culmination of the festival."<sup>(18)</sup>

## RELIGION

"The chief deities of the tribals and Kurmis are Shiva, Surya, Mahaman, Chandi or Kali and Maa Sasthi. The Kherowal group is called Marangburu (Barapahar). The Kurmi group is called Vansing and the Santal group is called Marangburu or Burha Baba of the Sun by the name of Singbanga. In the river valleys like Kumari, Barakar, Tilaiya, etc., fairs and festivals are held in different villages on different days throughout the month. Named after a goddess, such as Duarsini, Barasini, etc. Surya is one of the chief deities of the Kurmi people."<sup>(19)</sup>

"Like other primitive peoples, Kurmirs are nature worshipers. All their religious activities, customs, beliefs, worships and festivals are dedicated to nature, so their main deities are Gasana or God, Sari or Sun, Earth or Basmata, Mountains, Rivers, Trees, Stones, Grain, etc. The deity is called deota in kurmal. Even though they are male, they have been accepting that the main origin of this creation is male sun since ancient times. That is why they call Sarna or Surya as Dharam Thakur. That is, he who holds this creation."<sup>(20)</sup>

Who is Sarna Dharma? P. Mahat wrote a beautiful Kurmal poem -

" Sange Dom chai  
 Kamar, Kumar, Tanti  
 Hamra sobke niye mati.  
 Hit-Mitander kori Saran  
 Jakhan Jake chai...  
 Sobaike kachhe Pai  
 Chaul, Chira, Kani...  
 Sonar laige ani.  
 Sara bachhar parab..  
 Hit-Mitander niye kori garab.  
 Goram, baghut, kudrai...  
 Manay chapai laiai.  
 Hamder dharam, Hamder karam loker diya karo na...  
 Bap chhoudopurush hamra bothi shudhui 'Sarna'. "(21)

## LANGUAGE

In Lokbhumī Manbhum, Kiriti Mahato mentions in her essay Kurmi Jati and its history - "One of the characteristics of indigenous peoples is their own mother tongue. Is a weed. "(22)

In his book Ahlyabhumī Purulia, Sunil Mahato mentions in his Kurmi-Mahato social essay of Purulia district that each indigenous ethnic group has its own group language for communication. Such as Santali's Santali, Munda's Mundari, Orao's Kudukh, Kharai's Kharia etc. The 'Kurmalī language' of the Kurmis is one of their indigenous symbols. "(23)

In his book Kurmi Kurmalī, Anadinath Mahato mentions in his essay on the origin of Kurmalī language: The mother tongue of the Santals is Santali, the Mundari is the Mundari, the Kharia is the Kharia, the pashto is the Pashto, the Brahui is the Brahui, the Kuki is the Kui, and so on. "Kurmalī" is no longer waiting for proof or explanation. "(24)

Anadinath Mahato in his book Kurmalī Language and Culture mentions in his Kurmalī dialect and geographical field essay - "Kurmalī: the mother tongue of Kurmalī. Namely, a) Golari b) Chattisgari c) Surgunjia and d) Halbi The regional Kurmalī dialect can be divided into eight parts a) Sadani / Sadri, b) Nagpuria, c) Panchpargania, d) Shikharīya, e) Theth / Thath / Thar / Thar / Thar Kurmalī, f) Khattha / Khortha / Khatthahi Kurmalī g) Radhi Bolli or the folk language of the ancient Radha and h) Immigrant Kurmalī: Assam - Extensive tea garden area of Darjeeling. "(25)

Anadinath Mahato mentions his Kudmalī language in Sagar Patrika - "The origin of the prehistoric Dravidian Kudmalī language along with other Dravidian languages took place between 4000 and 2500 BC about 3000-2600 / 2500 BC. There is no written evidence of it even today. "(26)

In short, it can be said that the above discussion is a picture of the past and present social structure of the nature-

worshiping Kurmids living in Chhotanagpur and especially Manbhum and Purulia. At the end of the discussion, however, it must be said that the image of the social structure of the Kurmi people, which was seen in the past, must now be acknowledged. Analyzing the social profile of any population captures its overall appearance and opens up new horizons for the masses. Last but not least, Sunil Mahato, a prominent social worker and Kurmali writer, poet and literary figure, said that in the light of present civilization new economic system has been formed, Their mutual needs have diminished and a void has been created in the middle, the intellectual bourgeoisie wants to take advantage of this opportunity.

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